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539 The farm servant.—

清早起來就上山 At the dawn of day he goes up the hill,
搭把鋤頭把地翻 Carrying a mattock to till the ground;
世人沒我長年苦 The farm servant's lot is bitter indeed,
臉朝黃土背朝天 With his back to the sky and face to the mud.

Cries 口號 *k'ou hao.*

198 The cry used to call a pig when at large is *liu, liu, liu,* 嘍. A pig is also called a *liu*, and a man is cursed by being so called.

The call for chickens is *chu, chu, chu,* 祝. Formerly 屈雞翁 Chu chi wêng was a famous chicken fancier and breeder, and the chickens are called after him.

Liao, liao, liao, 喽, is the call used to call the ducks from the pond. It is said to be an abbreviation of *lai-a,* 來啊.

Wa-êrh, wa-êrh, 娃兒, is the cry used to call in the goose. Some say it is *wo-êrh,* 鵝兒. Others think the call is an imitation of the bird's own cry.

The call to the dog when there is any scavenging to be done is *oh ngo, oh ngo,* 啊哦. In driving the dog away the common "hist, hist" is used.

The cry used to call the sheep is *mieh, mieh, mieh,* 咩. This is spoken in a low tone and is believed to be like the bleat of a sheep. Sometimes it is "*meh, meh,*" like the bleat of a lamb. The call used to frighten the sheep, *t'u êrh,* 吐爾, is also used to frighten birds from the grain, and is likened to the whizzing of a stone through the air at a great speed. When the cry is uttered a stone or a whip very often accompanies the sound. This *t'u êrh* is very freely called after foreigners, and is not a good omen. The connection is in the sound of the two characters, *yang* 羊 sheep, and *yang* 洋 of the sea, foreigner.

Sun êrh 猻兒 is the call used for a monkey. It means a small monkey.

Mi, mi, 咪, is the call used to bring the cat to eat its food.

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Wa, wa, 哇, is the call used to make mules and oxen stand still. The aboriginal tribes have names for each mule in the caravan.

Ch'a, ch'a, 吒, is the sound used when driving an ox or mule. Horses do not seem to be so addressed.

When ploughing the following are the cries used to the ox; *chuan ying* 轉英 turn round; *shang* 上 *ying* go on the sward, and *hsia* 下 *ying* go in the furrow; *ts'ai kou* 踩溝 go along the furrow.

Noises made by hawkers, etc., are as follows; the oilseller beats a small gong, *ch'iao tang tang* 敲鐺; the bean-curd seller strikes a hollow bamboo *pang pang* 梆; the condiment seller strikes a brass mirror *yün pan* 雲板; the tinker or scissor-grinder shakes clappers of iron *yao ching kuei* 搖驚閨 'to arouse the women-folk'; the castrater strikes a gong *ma lo* 馬鑼 of the same size as the *tang tang*, but with a stronger sound; the itinerant fortune-teller beats two pieces of bamboo together, *san ts'ai pan* 三才板; the pedlar rings a bell, *p'eng tang ku* 弸鐺鼓, and the vendor of sticking-plaster sounds a fish drum, *ta yü ku* 打漁鼓.

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575 people apart, this source of inspiration has likewise vanished. Ideals of filial piety and of veneration for older persons, though still observed, have lost much of their former appeal as a result of the war and the infiltration of Western thought. On the other hand, *yi* and brotherhood, which are at the core of all Ko Lao Hui activities—particularly those involving social insurance and security—have not only remained cardinal principles of the society but are being observed with greater zeal than ever, largely because the security of the people is increasingly threatened by the present system of government.

575 A prominent characteristic of any secret society is the use of a special terminology by its members. For various reasons—to distinguish mem-
148 bers from non-members, to permit members to outwit government authorities, etc.—a secret society, especially in the early stages of development, finds it convenient to designate terms of its own making which differ sufficiently from common usage to enable members to communicate with one another without being understood by the uninitiate. At present, however, the Ko Lao Hui has come so far into the open that nearly everyone knows of its existence and may join it if he so desires. Since most of its activities are common knowledge, there is no longer a need for a secret language with which to conceal them. Instead, a number of new terms have been introduced into Ko Lao Hui parlance, indicating a certain adaptation to changing conditions of society.

575 The progressive relaxation of entrance requirements to a point where almost anyone may join has made for marked local dissimilarities. The
565 wholesale entrance into the Ko Lao Hui of local warlords, retired politicians, corrupt government officials and demobilized soldiers, few of whom are interested primarily in the social aims of the society, is causing the society to engage in an increasing number of undesirable activities while at the same time encouraging the tendency toward separatism among the branches. To a Ko Lao Hui member of the old school, such a trend represents degeneration which must result ultimately in complete separation and dissolution.

575 On the other hand, it is clear that the Ko Lao Hui will retain its power until something can be found to replace it. The government,
668 though well aware of the growing power and influence of the society, has done little to combat it beyond occasionally voicing expressions of alarm. Government officials have been forbidden to join the society, and